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American Journal of Homœopathy.

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EVIDENCES OF THE TRUTH OF THE HOMŒOPATHIC LAW.

By C. B. KER, M. D., EDIN.

In the present state of Homœopathy in this country, when so many new converts are almost daily being made, and when so many more may be expected, it appears to me that such a contribution to the pages of the Journal as the following may prove of some little service. Evidences of the truth of the law *similia similibus curantur* cannot be too greatly multiplied. They may confirm believers, remove the doubts of those who are still wavering, and convert the sceptical. There are some minds, however, so constituted, as to reject any amount of evidence brought forward to establish the truth of a new doctrine, if prejudice is enlisted against it. There are others who refuse assent to a proposition, unless the proof recommends itself to their reasons with all the cogency of a mathematical demonstration. The following evidence is not addressed to such as belong to either of these classes. The one applies

himself to the perusal with his mind already made up on the question, determined not to be convinced, and so he remains unconvinced. The other is equally unsatisfied after his study, as he requires an amount of proof which cannot be given to him, and which, when it is a point of medicine we are endeavoring to establish, it is impossible to bring forward. To establish a fact in medicine is not an easy matter. It was well said by Cullen, that in medicine there are more false facts than false theories. We have, therefore, to exercise much judgment and discrimination in our investigation of a question in medicine which professes to be founded on facts. We have, in the first place, as far as may be, to satisfy ourselves that the so-called facts are *bona fide* facts: and, afterwards, we have to proceed to examine into the conclusions from these facts, to ascertain whether they are properly deducible from them. Medicine is not a demonstrative science, and we are therefore obliged, when we examine a question belonging to it, to rest satisfied with an amount of evidence or proof short of what would content a mathematician. It is this that renders the study of new doctrines in medicine so difficult, and that necessitates very great judgment and caution in our investigations; for if we too readily give credence and our adherence to the discoveries, so-called, which are every day being given to the world, we would justly lay ourselves under the imputation of a too great credulity, and of too readily leaving the beaten path to follow new things. And, again, if we wilfully shut our eyes and our ears against such discoveries, we close them against truth as well as error, and so deny ourselves the chance or possibility of progress. It would be no easy task to define the limits which separate credulity from scepticism. Like all extremes, these two meet, and we are generally apt to fall into the one when we make too great endeavors to avoid the other. Each one for himself must guide his own investigations, and give or withhold belief as his judgment dictates; no general rules can be laid down for his guidance. To the liberal minded and reasonable man, I cannot help thinking that the evidence in favor of the homœopathic law here brought forward will have some weight, and I would beg to remind him that evidence

may have very great weight without being conclusive. I shall have gained my object if he is induced by anything written in these pages to examine carefully, and in a philosophic spirit, into the doctrine of medicine founded on the law *similia similibus curantur*. As to the result of such an examination I have no misgivings.

In the introduction to the *Organon*, Hahnemann brings forward a great mass of evidence, corroborative of the position he is endeavoring to establish—that diseases are cured by administering medicines which are capable of producing in the healthy body symptoms similar to those of the disease they are given to cure. He could not have advanced evidence in proof of his argument more satisfactory or more convincing. The proofs which he adduces of the homœopathic action of the medicines successful in disease, are all derived from the works of writers of the so-called orthodox school. As the evidence in favor of Christianity is always considered strongest which is derived from the works or testimony of unbelievers, so that which is brought forward to prove the truth of the law *similia similibus curantur* from the writings of those who recognise no such law, must be considered to have very great weight. The great value of Hahnemann's introduction to the *Organon* consists, therefore, in the fact of his strongest arguments in favor of Homœopathy being derived from the writings of his opponents. The *argumentum ad hominem* is applied in a most decided and conclusive way. There is no truth in the law *similia similibus curantur*, say the "orthodox" writers. How then, is it, Hahnemann observes, that nearly all of your best remedies are homœopathic to the diseases they are given to cure? That they are so I prove to you from the works you consider of most value, and which you use as text books. No satisfactory answer has yet been given to this argument, and till an answer has been given, it must be allowed to Hahnemann that he has succeeded in maintaining his position.

The following additional evidence in favor of the homœopathic law cannot be considered so conclusive as that which Hahnemann advanced. He quotes from the work of an author of the old school of medicine a case of disease successfully treated by a particular medicine, and he afterwards adduces from a writer of the same school, testimony showing that the medicine used was known to produce symptoms similar to those of the disease in which it was so successful. For instance, at page 86 of the *Organon* (Dr. Dudgeon's translation), Hahnemann says:—"From the writings of Beddoes and others, we learn that the English physicians found *nitric acid* of great utility in salivation and ulceration of the mouth occasioned by the use of *mercury*. This acid could never have proved useful in such cases if it did not of itself excite salivation and ulceration of the mouth. To produce these effects

it is only necessary to bathe the surface of the body with it, as Scott (in *Hufeland's Journal*, iv. p. 353), and Blair (*Neueste Erfahrungen*, Glogau, 1801), observed, and the same will occur if it be administered internally, according to the testimony of Aboyn (in the *Mémoires de la Soc. Méd. d'émulation*, i. p. 195), Luke (in Beddoes'), J. Ferriar, (in the *Sammlung auserles. Abhandl. für pract. Aerzte* xix. 2), and G. Kelly (Ibid. xix. i. p. 116)." From this extract may be seen the style of argument made use of by Hahnemann. All the other examples showing that homœopathic remedies are the most successful are of the same character as the above, and many of them are cases much stronger in proof of his argument. Hahnemann, it will thus be seen, only quotes from the writings of his opponents. In a note at p. 58 of the *Organon* (Dr. Dudgeon's translation), he says:—"In this, and in all the examples that follow, I have purposely abstained from reporting either my own observations or those of my pupils, upon the special effects of each individual medicine, but merely those of physicians of times past. My object for acting in this manner is, to show that the art of curing homœopathically might have been discovered before my time." As we have said above, such evidence must be considered more conclusive than what might have been brought forward by Hahnemann himself, from observations of his own proofs of the medicines, or those of his disciples. Dr. Black, in the third chapter of his work on the *Principles and Practice of Homœopathy*, has followed the example of Hahnemann, and given a great number of illustrations of the truth of the homœopathic law, compiled laboriously from the works of modern authors. This chapter has been reprinted in the work published a few years ago by Dr. Drysdale and Dr. Russell, entitled "*Introduction to the Study of Homœopathy*," and is one well worthy of diligent and careful perusal by the student of homœopathy, as a good sequel to the introduction to the *Organon*.

The evidence corroborative of the truth of the law *similia similibus curantur*, which I shall now bring forward, is derived from the writings of medical authors of the present day, and chiefly from medical journals published within the last two years. But the proof of the homœopathic action of the medicines used in the cases which I shall quote, is not derived, as that of Hahnemann and Dr. Black, from the writings of authors opposed to us, but from the *Materia Medica Pura*. The evidence may, therefore, not have the same, if any, weight with our opponents, but it may, nevertheless, be considered good testimony by homœopaths, and by those who are inquiring into the new doctrine, but who still require more arguments in its favor than have yet been presented to them. Such as look on Hahnemann's *Materia Medica* as a genuine production, and a faithful record of the effects of medicines on the healthy body, will con-

consider the following evidence satisfactory, and all that is required to prove the homœopathic action of the medicines in the diseases in which they were successfully used. Those who still deny honesty to the homœopaths, and refuse to receive any arguments in favor of our law derived from our *Materia Medica*, cannot be expected to be influenced by what follows. Such, it is to be hoped, will ere long show greater liberality, and such a thirst for truth, for its own sake, as to lead them to overcome their most cherished prejudices, rather than close their eyes against the smallest ray of that light of which they are in search. Truth occasionally comes in an unwelcome shape, and there are some who have not the energy or courage to hail its advent. Many who do not recognize it at first, and therefore oppose its approach, afterwards make it a point of honor to continue their opposition. To own themselves in the wrong requires a moral strength of which they are not possessed. But let these give us credit at least for not presuming to deal in a wholesale system of falsehood, a course which would argue the direst infatuation on our parts, and which would be so easily exposed as to lead in a short time to our utter extinction as a body. Let them put to the proof our assertions. Let them institute a series of experiments with one medicine only, and so satisfy their minds on the question, whether or not it does really cure a disease similar to that which it has the power of producing in the healthy body. It surely is not asking them much to do this. Were it only to expose our ignorance and our so-called falsehoods, it is strange that such examination has not already been made. The desire of gaining such a triumph would induce, we might reasonably think, some of our opponents to make the experiment above recommended. But such has never been made, nor have any reasonable objections been yet brought forward against the principles or practice of homœopathy. Till such are advanced we must conclude that we have the best of the argument. Our doctrine has been introduced with an overwhelming mass of evidence in its support, and till that evidence has been proved of no weight, we cannot allow ourselves to attach much importance to the minor objections against some of the details of homœopathic practice. It rests with them to controvert our arguments. We have done all that is necessary to be done in establishing a new doctrine in medicine. Were it not for the periodical medical press, which exerts so pernicious an influence over a large portion of the profession, many, who would willingly follow the dictates of a liberal and philosophical spirit, and examine into and prove questions which are advanced by their medical brethren, however strange and contrary to all the former experience they may appear, are deterred from doing so by the fear of drawing on themselves the imputation of favoring quackery, and of receiving castigation in consequence. But this

influence is on the wane, and we may therefore hope that, before long, every one will be allowed to pursue his investigations into new things without necessarily exposing himself to the animadversions of a licentious and bigoted press, or to loss of practice.

Isolated facts, such as the following, are not deemed by me to be conclusive evidence in favor of homœopathy. Their number ought, however, to lead inquirers to consider seriously the question whether there is not more in the law *similia similibus curantur* than they have been in the habit of thinking. A system of medicine, in favor of which such evidence may be brought, ought surely to be at all events investigated. And I shall have, in a great measure, gained my end in writing these pages if they lead to an examination of homœopathy by any one individual who has hitherto been prejudiced against it, or if they succeed in confirming in their faith any who have been doubting rather than believing that there is truth in our system. It is the question of *dose* which prevents that examination into homœopathy which its importance, as a system of medicine, demands. If, then, the fact, that infinitesimal doses of medicine are given by homœopaths, is really the stumbling-block in the way of its being examined into and adopted, why do not our opponents reject the question of *dose* altogether, and endeavor to satisfy themselves on a much more important point—whether or not medicines are successful in disease on account of their power to produce in the healthy body analogous symptoms. Hahnemann did not diminish the dose when he first used medicines homœopathic to the diseases he was treating. Experience alone led him finally to do so, as he found that violent aggravation of the symptoms was occasioned when he employed doses of the usual size. Why, then, should not our unbelieving brethren act in the same way? Let them examine into the homœopathic law without attending to the question of *dose* at all. Let them give in the usual doses medicines homœopathic to the diseases they are treating. The result will be, as in Hahnemann's case, that they will soon diminish the dose. Afterwards, they will come to the conclusion, that infinitesimal doses are, after all, the best. But at the same time they will recognize the fact, which so few seem to realize, that homœopathy and infinitesimal-dose are not equivalent terms. Those, therefore, who rail against small doses, and laugh at the idea of their being useful, should be told that the question of *dose* is a secondary one altogether, and that homœopathy may be studied by them without their being first obliged to believe in the possibility of small doses acting in disease. They will more readily study the system if they can do so without laying themselves open to the charge of such folly. Many will examine into the question—"Is homœopathy a true law in nature?" who would not readily be induced to inquire into this other one—"Is

the decillionth of a grain of Aconite useful in acute inflammation?"

The work from which the pathogenetic symptoms of the medicines are quoted is Jahr's *New Manual*, translated by Dr. Hempel, and published in New York in 1848. It is a compilation from the *Materia Medica* of Hahnemann, and from many other homœopathic works. I have been careful to give only the symptoms produced by the medicines on the healthy body. The clinical symptoms I have not given, as far as I know, in any case. The value of this new American edition of Jahr is materially lessened by the introduction into the body of the work of all the clinical symptoms observed by different writers. It increases our difficulty in consulting the work, when the pathogenetic and clinical symptoms are intermixed in the way they are here. But I trust we shall have, ere long, a pure *Materia Medica*, founded on Hahnemann's, and introducing all the provings which have been made since the publication of his last edition. Such a work is a great desideratum, and we should not rest till it is supplied.

I have generally given the experience of the different writers in their own words to prevent the possibility of my misconstruing their meaning. I might have added very much to this list of illustrative cases, for a medical journal cannot be consulted without meeting with many such, but I have given a sufficient number for my purpose, which is to prove that the most successful treatment of disease is by medicines which are homœopathic to the symptoms.

(To be continued.)

Litchfield, Ct., Nov., 1850.

DR. S. R. KIRBY.

DEAR SIR:—I have lately seen six Numbers of the "Journal of Homœopathy," which fell into my hands by accident. I read the whole with great interest, and was somewhat surprised and mortified, that I should not before have known of the existence of such a periodical. It is a masterly work; an invaluable exponent of the great truths of the Homœopathic science, and a most important auxiliary to the cause. It does appear to me that greater pains should be taken by the friends of the science to bring the "Journal" into a more general notice, and under a more extended patronage. You will please to consider me a subscriber from this time, and I shall be happy to aid in the circulation of the work. That Homœopathy must supersede the present system of medical practice, would appear to be no longer a matter of doubt, but

merely a question of time; and he who lends his aid to hasten this most desirable result, deserves to be considered a public benefactor.

But the progress of the Homœopathic practice, at least with us, is still slow—slow, I mean, compared with what it should be; and this is owing to our lamentable deficiency of scientific practitioners. Not one, so far as I know, resides within 20 miles of me; and those of us who have abjured the old practice, and who rely upon the new, and there are many such, and their number is continually increasing, are obliged, in serious and alarming cases, to send, and we frequently do send, to the distance of 40 miles, and even to New-York (100 miles), for medical treatment. Few can go to this expense; and the result is, that we are obliged to do our own work, to treat our own families as we best may; and this we do with tolerable success.

I know that the "pride of science," of professional learning, is apt to be scandalized by lay-practice, although, as I think, without reason, and even to the detriment of the cause itself; for, independently of the fact that we are compelled to resort to it, it is not without its use in other respects. It shows conclusively the effects of the drugs, and confirms beyond all controversy the truth of the science. Nay, in many instances, it brings new truths to light, and adds materially to the common stock of Homœopathic knowledge; and it may, on this account, be considered, partially at least, in the light of "provings;" provings indeed upon the sick, but still provings. And it is moreover the best way, and the only way, in the present dearth of regular Homœopathic practitioners, to bring the science itself into general notice and general favor; for it requires but a very little observation, a very little research and candid examination, to ascertain that the true PRINCIPLE of cure has at length been discovered, and that that principle is the Homœopathic, or like for like, as has been proved, and is daily being proved in thousands and millions of instances, where there can be no possibility of mistake, either in the theory or the facts; all which, laymen can and will see when the truth is fairly laid before them. For we can see facts, results, as clearly as a "regular," nay more clearly than an Allopathic "regular," for our minds are not blinded by prejudice, nor blinded by interest. We know that Hippocrates, the "father of physic," lived more than 2,000 years ago; and we

know, (for many of the Allopaths themselves confess it,) that the old "system" of "physic," has not been materially improved during these 2,000 years, whatever advances may have been made in surgery, physiology, pathology, &c.; and we claim that 2,000 years are time enough in all conscience to test the truth or fallacy of a "system," whether of cure or anything else; and we say, if a "system" is not improved in a course of 2,000 years, it is because it cannot be improved; and we cannot be disabused of this belief even by the exhibition of an Allopathic "diploma." Necessity, then, conviction compels us to treat the diseases of our families, even those of an aggravated and dangerous character, at least until we can procure a Homœopath. Take my own case, and let that stand for many. My family consists of eleven persons, seven of whom are my children, of ages varying from 20 years down to three. Much medical practice is of course required, for they cannot be called remarkably healthy. Until within the last seven or eight years perhaps, my family physicians, all of whom have been able and well educated men, have been of the Allopathic school, (for, up to that time, I knew little of the New School practice,) and justice requires me to say, that in the main, their practice has been successful; that is, the sick in my family have all recovered, and some of them from alarming diseases. But my confidence in the old system, (and myself and my friends have had the benefit of the very best Allopathic practice in the city of New-York, where we formerly resided,) as I learned more and more of the uncertainty of its results, gradually declined, and happening to fall on Hahnemann's "Organon," I took it up, read it with great avidity, and was struck with the force and cogency of his unanswerable reasoning, and his undeniable facts. Here was evidently the truth: here was laid open the PRINCIPLE of cure, the discovery of which principle is probably the greatest boon to mankind, at least of a temporal nature, which has been vouchsafed to them for the last 300 years. I was of course a convert; but the nearest Homœopathic physician being then 30 or 40 miles distant from me, and consequently the benefits of the new science being almost altogether lost to me, what could I do but resort to my own resources, aided as they might be by Homœopathic books and medicines, and by severe and long continued study. I did procure me a Ho-

mœopathic library and medicines; have read thousands of pages, (Hahnemann's *Materia Medica Pura*, and the *Sym. Codex* among them); have transcribed from them into a manuscript book of my own the leading and most important facts and principles, with which I have become tolerably familiar, dismissed the Allopaths, except when I want a case diagnosed, managed as well as I could the diseases of my family and friends, though with fear and trembling at first, and in time got confidence enough in myself to treat the more common diseases with a good degree of success. Surely there can be *thus far* no objection to lay-practice; on the contrary, it is imperatively demanded. Its benefits are great, and no evil, with ordinary care, can possibly result from it; for it is one of the glories of Homœopathy, that even if a *wrong drug* is selected, it can do no hurt, because, the dose being so minute, the healthy organs instantly reject it, whereas, if the drug is *rightly chosen*, it takes immediate effect on the diseased organ, and cures; it being a fundamental fact, that a diseased organ is infinitely more susceptible of medicinal effect than a healthy one, and when the drug is strictly Homœopathic, susceptible even of the *least degree* of the curative action of this drug.

In the country, then, we are absolutely compelled to resort to lay-practice. What shall we do without it? How, in our numberless diarrhœas, can we see our children, even infants, tortured by the oil and opium of the Allopaths, when a dose or two of Cham., Mer., Ars., Ver., or Calc., will afford sure and speedy relief? And how have I seen repeated bilious vomitings, in my own daughter, out of which an Allopath would have made a case, instantly cured by a single dose of Cham. or Puls.? And in a friend, an almost incessant, convulsive cough, with pain in the chest, &c., yield to a single dose of Aconite, affording the patient a good night's rest. And in scarlatina, a very severe case in my own family, when Acon. and Bell. failed, how have I seen three or four doses of the Protiodide of Mercury set the patient, a full grown female, on her feet in five days, and carry her on to perfect health. A neighbor too, suffering from a severe attack of Asthma, which had been upon her four or five days, sent for me, I found her much prostrated, with superficial breathing, and no pulse in the wrist. Aconite restored the circulation in perhaps 30 minutes, gave her a more free and

deeper breathing, and a dose or two of Arsenic was sufficient to complete the cure. Another neighbor, suffering from chronic Rheumatism of more than 40 years' standing, describing her pains as "shooting from the shoulder to the fingers as if a red-hot iron were thrust lengthwise through the arm, and worse than any jumping toothache, causing her to cry out, and depriving her of sleep till 3 o'clock in the morning, and for which she had taken cart-loads of Allopathic drugs without the least effect, either good or bad, sent for me and implored relief if possible. A single dose of Sulphur and two doses of Rhus. cured. This was nine months ago, and she has not had a return of her pains since. The wife of General B—, who lives 40 miles from her physician, has been under Homœopathic treatment for a long time, for a complication of chronic maladies, with benefit; but some most distressing symptoms of the stomach, "which felt," she said, "as if she wanted to tear it out and throw it away," remained. One of these stomach symptoms was of a decidedly marked character, viz.: a voracious desire for charcoal. For aught I knew, this symptom might be the most important of the whole group, and might even include or indicate the whole body of her disease, at least so far as the stomach was involved. By a diligent search of the Sym. Codex, I found that this very symptom was produced and cured by *Cicuta Virosa*. I gave a drop, 30, to be taken say at 12 doses. The effect was truly surprising. This symptom at once nearly disappeared, and with it many of her other difficulties, especially canine hunger, and a great improvement in her general health has been the result. She says that this is the only drug that has taken the least effect on her peculiar state of stomach. The medicine is continued with marked benefit, and strong hopes are entertained of her perfect recovery. Another neighbor had a child about 10 years of age, suffering now, for the fifth day, from inflammation of the pleura, as was supposed, for which an Allopath had cupped him! (Is there any vascular connection between the pleura and the skin covering the ribs?) The child was thought to be in a dangerous state; he was exceedingly prostrated, greatly reduced in flesh, had frequent violent spasms, very distressing, violent thumping or bounding of the heart, pain in the sternum, headache, with swollen and red gums, fever, and tongue coated with a thick, yellow-

ish, cracked furring. He also suffered exceedingly from the suppurating sores caused by the cupping instrument, which were tightly covered and compressed by a sticking plaster! I advised Bell. immediately, to be followed by Aconite and Coffea, alternated, and a light covering, six or eight inches square, saturated with a weak Arnica lotion, to be laid directly over the sticking plaster, to relieve the local difficulty caused by the cupping. The Bell. gave immediate relief, and in half an hour perhaps, after taking the Coffea, (the Acon. was omitted,) the child sank into a gentle, quiet and deep sleep of two or three hours' continuance, with a decidedly better state of skin, and from that point went directly up to perfect health, and in a few days was out at school.

These instances, in which the remedies were plainly indicated, and many more which might be named, go to show that laymen, in the absence of professional advice, may do much for the alleviation of human suffering. Cases are continually occurring in which prompt and efficient aid is required at their hands. In pleurisy, for example, may we not have instant recourse to Acon., Bry., and Sulphur, rather than employ the merciless lancet of the Allopaths? In synochal or inflammatory fever, may we not safely resort to Acon., Bell., Bry., &c., to prevent typhus, rather than to the Allopathic practice of "blood-letting," thus prostrating the patient, of "keeping the bowels open," of course by irritants, and of "procuring sleep" by Opium, thus helping on the disease to a fatal termination? (I have never been able to get even an intelligible definition of typhus from an Allopath. Hartmann, however, gives us a full account of it, and yet the Allopaths talk of the ignorance of the Homœopaths!) In that frightful complaint, the Crour, which runs its course so quickly, of which I have had many cases in my own family, nearly all my seven children having been subject to it, must we not instantly resort to the Acon., Spong. and Hepar, Tartar Emetic, or to some other active and valuable remedy? In abscess, carbuncle, &c., may we not safely use Hepar, Sil., and Mer., to "hasten suppuration and shorten the suffering?" and Silicea, "to render malignant ulcers benign?" and Arsenic and Lachesis against threatening gangrene? and Phosphorus, against throbbing pains and threatening paralysis? And may we not learn the general rule, and apply it, that Mer. and Io-

dine are the most important of all drugs for affections of the mucous tissues, and glandular structures? And that Lachesis is the best remedy for the *immediate* control of asthma, and that Acon., Ars., &c., are specifics against it in its various modes and conditions? And even in obscure and occult cases, after a professional diagnosis, for to this part of the subject laymen must of course be utterly incompetent, may we not, in known prostatitis, safely administer Aurum, Kali Hyd., Puls., Thuja? And in tubercles of the lungs, Calc. Phos., which is said to convert the substance of the tubercle into lime, and to allow it to be absorbed into the system, thus *preventing* consumption? And in scrofula, Ars., Hepar, Iodine, Sulphur? And may we not avail ourselves of the admirable NOMENCLATURE OF PAINS which the "provings" furnish us? If "*bruised-like* pains affect the fibrous tissues of muscles, and *lancinating* pains the fibro-serous membranes, and *excoriating* or *raw* pains the mucous tissues," may we not select our drugs accordingly, and send them directly to the seats of these pains, and thus *cure* them, instead of *covering them up* with opium after the Allopathic fashion? And in the numberless cases of disease which are continually taking us by surprise, may we not consult the *books* with at least as good a chance of relieving as if we consulted an Allopath? Even now, within the last few hours, one of my Irish female servants has been suddenly seized with a fainting fit, caused probably by over-working in cold water on an empty stomach, before breakfast. It left her very much prostrated, with severe headache and nausea, causing her to take to her bed. I gave her the 12th part of a drop of Dulcamara, which put her immediately into a quiet sleep, and in about two hours she was up, completely restored and about her work. Surely such results are worth *something*. Could a "regular" Allopath have done better?

Although Homœopathy may yet have much to contend with, still its final triumph, as already observed, may be considered as certain. Nothing worthy of the name of argument has been, or can be brought against it. Facts evince its truth. Its whole Materia Medica is nothing but a collection of *facts*, ascertained by the most careful experiment, and its *CURES* are facts of a most momentous character. To assail it, or to assail any other science with *ridicule* is itself ridiculous; and the charge of

absurdity is itself absurdity of the most puerile kind; and the *ignorance* which allows its opponents thus to assail it, which ignorance they acknowledge and *boast of* as implying that the science itself is *beneath their notice*, fails of its effect, simply renders *them* ridiculous, and could they but see it, redounds to their own disgrace. The following instances are in point: Some years ago, I was conversing with my own family physician, an Allopath, and one of the most distinguished in our state. Bitterly opposed to the "new science," he was of course hard upon its infinitesimal doses. "Doctor," said I, "how many cubic feet of atmosphere will the *smell of a skunk* impregnate?" "Perhaps a mile square," he replied. "Now, Doctor," said I, "*some* patients may have such a particularly sensitive state of the stomach, as that the odor of a skunk will cause them to vomit; and a vomit may kill or cure; and Dr. Sims, in his account of the epidemic scarlatina, which prevailed in London more than 200 years ago, acknowledges that he *did* kill one or two patients by administering an emetic. Now, Doctor, an odor is *not* nothing; it is *something*; it is a *part* of the real, material, bodily animal, the skunk. Now, Doctor, will you be good enough to tell me *how large* a part of this real, material, bodily skunk comes into contact with your olfactory nerves when you smell him? Is not *here* an 'infinitesimal dose'? And may not this 'infinitesimal dose' produce a vomit; and may not this vomit kill or cure?" The Doctor was wise, and said nothing. An Allopath, say 40 years of age, of respectable standing, and in full practice, was lately amusing himself, (though it was evident that he had some misgivings,) with the "*absurdities*" of the "New School doctrines." Suspecting his profound ignorance, I ventured to ask him if he was quite sure that he had a clear and distinct knowledge of the *meaning* of the term "Homœopathic;" telling him that it was a compound of the Greek words "*omoios*" and "*pathos*," signifying, "*like suffering*." "Ah!" said he; "I had an idea that its first term was taken from the Latin '*homo*,' a man, and that the whole word had reference to the *sufferings of man*." Thus betraying an utter ignorance, not only of the meaning of the very *name* of the science he was abusing, but an ignorance even of its *spelling*!

And yet, these are the men who ridicule Hahnemann for his too free use of the *Greek*

compounds! Truly their classical attainments and their knowledge of Homœopathy are exactly on a level. But the ignorance, the *voluntary* ignorance of these men is as disingenuous as it is unjust and malicious; and their objection to what they are pleased to call "infinitesimal doses" and "immaterial causes," discredits even their *common sense*. Do they not know that there are *EMOTIONS* of the mind? And that these *emotions* are intimately connected with the health of the *body*? Nay, that *death* may result from their too great violence? Now, what "length, breadth and thickness," has an *emotion*? Is not here an "immaterial" cause productive of the most palpable effects, from the faintest and almost imperceptible *blush* up to the rupture of a blood-vessel? But let us try the philosophy of their objection by taking an absolutely *MATERIAL* cause, the *virus* emitted through the orifice of the *sting* of a *bee*, when the very extremity of this organ, that is, *the material substance enclosing and surrounding this orifice*, the very *receptaculum* itself of this orifice, is imperceptible to the eye, even by the aid of the microscope; *how large* a quantity of this *virus* is injected into the circulation? And *how soon* does it sometimes commingle with the whole vital force, control that force, and result in death! *Here* is absolute *matter* injected; "*highly concentrated*," will you say? as an Allopath once said to me. Granted; but *how soon* does it become "*highly potentized*," diffused, spiritualized, so to speak, permeating the whole system, at least the vital force in the system, whatever that vital force may be; "*carried up*," by *its own* action, when combined with the life-power, to an inconceivable degree of "*attenuation*" and "*subdivision*;" and yet, even in this "*high attenuation*," losing not a particle of its power: nay, developing its power more and more by means of this very attenuation, (for it is evident that if there had been *no attenuation at all*, the effect would have been merely local,) holding the patient in complete abeyance, and letting go its hold only at his *death*, that is, by the complete destruction of the vital force. Now, let me ask of the Allopath, who ridicules the very idea of "*high potencies*," *what degree* of attenuation, *what potency* has this "*infinitesimal dose*" of this most subtle poison now reached; for it has pervaded not only the fluids, but the solids, the bones, the muscles, the tendons, the ganglia, the nerves, the fibres,

in short the whole organism, for we must suppose the vital force to exist in *all* these parts. And if "*high potencies*" are a mere illusion, a nullity, what would have become of the poison after it had been deposited? Why, after producing the smallest possible ulcer, nature would have *sloughed* it off almost instantly; and the mere mechanical injury caused by the *sting* itself would have been about all that she *could* feel.

Surely the *stings* of *insects* fully attest the power of *small doses*; and those who deny the efficacy of "*high potencies*" virtually deny that *animal poisons* will *kill*, for they kill only by becoming *diffused*, and this *diffusion* is nothing else than "*attenuation*," or "*subdivision*," or "*high potency*," whether it takes place in the *body* or is prepared in the dispensary; and without it, the effect of the poison, as already observed, would be merely local and not a matter of the slightest consequence. And is not here a complete illustration of the truth of the Homœopathic principle, that the powers of medicines are developed by attenuation and subdivision, and that they act on the body not in proportion to their *weight* but to their *surfaces*?

The *sting* of a *bee*, then, and its effects furnish a complete refutation of the objections of the Allopaths to "*high potencies*," and "*small doses*;" nay, prove these objections to be an *absurdity*, as common sense and common observation everywhere testify; and other facts occurring in *their own* practice go to the same point. What amount of *light*, for instance, by weight and measure, is required to fix and deepen the cicatrices caused by the smallpox? And when the Allopathic compound of Camphor and Opium, which are *antidotes*, is used, and when it cures, as sometimes it does cure, how evident is it that the cure must be effected strictly on the Homœopathic principle, and even on the principle of infinitesimal doses. Thus, the Opium neutralizes the effect of the Camphor, *almost*, not quite; or the Camphor neutralizes the effect of the Opium, *almost*, not quite, and the balance of power is infinitesimal, and when this balance happens to be *Homœopathic to the disease*, a cure follows; and so no doubt in other cases, agreeably to the declaration which Hahnemann somewhere makes, (in the Organon, I believe,) that "*when Allopathic practice does cure, it always cures on Homœopathic principles.*"

Will the Allopathic gentlemen, then, persist in their attempts to impose on the minds of the laymen of the country the belief, that Homœopathy is not a science, but a mere illusion, a figment of the fancy, a "*lying pretence*," as one of their most distinguished professors has politely and *classically* termed it? It is too late. The attempt is hopeless. Laymen are not fools; as well may they undertake to prove to us that the sun emits darkness, or an iceberg heat. Facts tell the whole story. Effects we see, and can appreciate. Human instincts, touching a matter of disease, are unerring. If a man is sick, he knows it; and if he is relieved, he knows it; and he can judge of the means too. The first argument of the Allopaths, that against the efficacy of small or infinitesimal doses, is demonstrably untrue. The second, that the diet cures rather than the drugs, is futile, for the Homœopathic "diet" is even generous. The third, that the *imagination* does the work, is absurd on their own principles and by their own finding; for then an "immaterial" cause may work a material cure, an idea which they repudiate. But suppose we admit the argument for a moment, does it not prove too much? If the imagination, an acknowledged "immaterial" cause, may be supposed to control disease, may not the Homœopathic drugs, which are not an "immaterial," but an acknowledged material cause, much more control disease, especially when aided by the imagination? And is it not a thing much more incredible in itself that the imagination should cure local diseases, than that drugs should cure them? Truly such logicians should look better to their premises. What arguments are these to array against the innumerable facts, the stupendous cures with which the history of Homœopathy everywhere abounds!

We all agree that the Homœopathic system needs only to be understood in order to be brought into general favor; but in the present want of regular practitioners, how can it be understood except through the agency of laymen? And as laymen sustain or kill any science, so must this science stand or fall, as they favor it or otherwise; and they will favor it when they see its results. Let, then, light go forth. Let laymen, especially those who have a taste for this thing, and who are willing to go to the expense of books and medicines, and of severe and laborious study, (for even in their hands, the superiority of the new

over the old system may be seen,) treat their families, their friends and their neighbors as they best may, *without pay*, and simply from a motive of benevolence, and may we not confidently anticipate that the triumph of Homœopathy will soon be complete? And, I repeat it, he who contributes to bring about this result, and in proportion as he contributes to it, deserves to be considered a public benefactor.

A LAYMAN.

COMMUNICATION.

DEAR SIR,—As the interest of your Journal is very much increased by the communications from different parts of this common field in which we are co-workers in the cause of science and truth, should the accompanying, in your judgment, be subservient to the advancement of Homœopathy, it is at your disposal.

In this western county of the Empire State, we are not entirely without material and facilities for the investigation of truth upon all the great leading questions of the day; occupying as we do a position upon the great thoroughfare from the East to the West, our pleasant village numbering about two thousand inhabitants, and communicating as we do daily with our neighbors of the Atlantic, southern and western cities and towns by electricity, we should be dull indeed were we making no advancement in a science fraught with so much importance to our race as the healing art.

Five years ago we were without a Homœopathic physician in this county; and I myself, then using the destructive forces like Saul of Tarsus, verily thought I was doing service to the cause of humanity and truth. While a student I imbibed the strongest prejudices against all innovations from the regular instructions of the old school. I deemed myself highly favored in enjoying an office privilege with a practitioner who was in the receipt of the best medical journals published at the time. Well do I remember the contempt and ridicule heaped upon Hahnemann and his system of Humbugry; and such were my prejudices that I thought as little of embracing Hahnemannism in medicine, as Mahometanism in religion. I now regard my conversion to the sublime truths in medicine as accidental. Some six years ago I was tripped

up by a neighboring physician, who having changed his practice, succeeded in bringing on to their feet some of my patients, that I was not able to make comfortable in bed. He treated me in the spirit of kindness, and favored me with the means of investigation and experiment. Never shall I forget the trembling with which I proceeded in the treatment of my first cases of acute disease, *Pleurisy, Pneumonia, Croup, &c.* The response of disease, though in infinitesimal doses, astonished me, yet such was my faith, or rather fear, that for several months I carried the *old artillery charges and pointed steel, as a dernier ressort.* My want of knowledge in the true science led me in some cases to fall back on to the old weapons; but I too often found that the blow fell upon my unfortunate patient, while the disease remained unscathed.

I feel grateful that the true light of science has allured me from those dark and uncertain paths which for many years I trod. We have now some ten Homœopathic practitioners in this county, all of whom were formerly greeted as regular physicians in good standing by our Allopathic brethren, though now denounced as quacks and impostors before the public. Already has Homœopathy been a great blessing to our county. During the past season some portions of our county have been afflicted with *Scarlatina* and *Dysentery* of a very fatal character, though from its great advantage in point of success our system has made advance in those communities. It is always safe to embrace the truth, though often unpopular, and compelling us to be with the minority. I doubt not the time will soon come when all investigating and seeking the truth in medicine will be found embracing the law of *similia similibus curantur*; and practising thereupon. The means that will bring about this change will be various. Probably, under God, the fearful epidemics will do more to establish our system and give it character than any other circumstances that may be looked for. Firmness in our practitioners, and an adherence to the true law, leaving the intelligence of the people to judge, will eventually settle the question upon its merits, and give us the victory. Yours, &c.,

CHAR. PARKER, M. D.

Fredonia, Chataque Co., N. Y., }
December 10th, 1850. }

DISTINCTIONS WITHOUT DIFFERENCES.

MR. EDITOR—A late number of the "People's Medical Inquirer," (London,) after commenting on the dissensions which exist among medical men, discourseth thus in favor of its hobby, Chrono-Thermalism: "The 'leaders of the profession,' if people will call Dr. Dickson's followers and plagiarists by that name, under the garb of allopathy are gradually sliding into chrono-thermalism—chrono-thermalism, that by no possibility can oppose a new truth—chrono-thermalism, that harmonises with every truth in nature. On the side of chrono-thermalism we may now rank the two Hollands, Forbes, Copland, Brodie, Todd, Ashburner, Marshall Hall and Mr. Smith of Belper. A few still hang off doubtfully; Watson and Clutterbuck, to wit," &c., &c.

With the well educated physician, whether allopathist, eclectic or Homœopathist, it were time and ink wasted to enter into serious refutation of chrono-thermalism as a system. He sees almost at a glance that, robbed of its verbiage, robbed of its whimsical crotchet as to the nature of disease, in regard to which it is, without exception, the veriest one-idealism that ever appeared in the history of medicine, chrono-thermalism has no real existence. With intelligent minds, however, out of the profession, the case is different, they naturally enough suppose that new terminology implies progress in science and improvement in practice. It is when tried by the touchstone of use that chrono-thermalism most glaringly exposes its borrowed feathers; measured by this standard it stands forth an empty generalization, embodying no vivifying, pervading, practical truth, and although neither allopathy nor Homœopathy (and I might add hydro-pathy and botanic practice, for their theoretic side comes out dignified by the comparison) have anything to fear from the flauntings of this ephemeral, yet as a little relaxation is occasionally delightful, it is, perhaps, not amiss to bestow an hour upon Dr. Dickson's notions of medicine. It is in the critical, destructive portion of his sprightly, amusing book, entitled "Fallacies of the Faculty," that he enlists our attention, and at times commands our respect; we can scarcely credit that a thinker who displays so much wit, and upon the whole, so much acumen, should complacently attempt to rear, upon the ruins he so ruthlessly achieved, a theory so fantastic, so totally barren of results as the offspring christened chrono-thermalism. What now is the theory? It is that diseases, being marked by periodicity, are all, in fact, fever and ague in disguise? But whence such sweeping classification upon such slender materials? Quite as true is it that all diseases are characterized by pain; besides chrono-thermalism, therefore, let us have Doloripathism, for it is as well worthy of notice as the other. Not to forget, however, the sententious aphorism, "res non verba

quess," let us waive this point; let us overlook the habiliments of Dr. Dickson's discovery and come at once to its kernel. What is the practical inference to be drawn from this hypothesis? Why, in short, this—if all diseases be modifications of intermittent fever, if periodicity be the essential of all, then a febrifuge, say Quinine, is the universal specific. It is in vain to reply that Quinine will not cure every fever and ague. Chrono-thermalism, as a theory, offers no guide for selecting some other febrifuge rather than bark, and hence in practice it throws itself upon our indulgence. Why! Dr. Dickson, are you preferring Arsenic to Quinine in this neuralgia? your theory gives no answer, and I cannot, therefore, but conclude that you are borrowing light from your berated compeer, the allopathist or Homœopathist. Don't appeal to experience, because you are exposing your weakness to the eclectic and empiric. To be less rigid, however, in the examination, we must be at least satisfied that febrifuges are sufficient for every species of disease. Now this class of remedies is not very extensive, and hence the test is comparatively easy; let us try Quinine, Salicine, Cornine, Arsenic, Ipecac, Opium, &c., will these cure everything? The answer is a unanimous no; the chrono-thermalist himself a swears no; else why the talk about Copper, Kreosote, Nitrate of Silver, Zinc, Prussic Acid, &c., these remedies are among the appliances of Dr. Dickson, and are they febrifuges? it were a subterfuge to answer in the affirmative. If Dr. D., however, maintain they are, we ask what constitutes a febrifuge, and again, how in this perplexing plurality of remedial agents shall we make a choice? The writer of this article once propounded these very questions personally to Dr. Dickson himself, and received the admission that chrono-thermalism does not fix the individual choice of a drug. Its come-outism on bleeding and depletion generally are good enough, to be sure, but this morality is adventitious, not essential to its dogma, which is no more a rational basis for practice than the preposterous generalization which I have offered above as a contrast, and which by a parity of reasoning would justify the use, on all occasions, of Dalley's Pain Extractor.

As to the statement we have quoted in reference to Drs. Forbes, Hall, Copland, Brodie, &c., we have no doubt these distinguished men will be more surprised than delighted at the discovery of their present professional position. How mortifying, on suddenly waking upon the tide of change, to find themselves in the bosom of chrono-thermalism. Watson and Clutterbuck are certainly hardened doubters, but we trust that with Forbes and Hall, chrono-thermalism will get on very well without them.

In conclusion, the worst thing we wish this grotesque *ism* is a fair trial on its individual merits, and its authors a tithe more of that respect which, as priests of a dependent and

much indebted sect, they owe its venerable, maternal parent, Allopathy.

Yours, &c.

C.

New York, Jan., 1851.

THOUGHTS ON THE SCIENCE OF MEDICINE.

BY D. M. DAKE, M. D., OF PITTSBURGH, PA.

(Continued from 164.)

But a few years have elapsed since a wonderful theory made its appearance, revealing, as was vainly believed by most Doctors, the true character of inflammation, its essential nature and cure. It was beautifully simple. It was based upon the fact, that two forces over the arteries, elasticity and contractibility, were the names given to those forces, elasticity keeps the arteries large enough and contractibility keeps them small enough, and health is made to depend upon a balance between these two powers. In inflammation the vital contractibility is destroyed in the arteries; elasticity having the entire control of these vessels, they are of course stretched to their utmost capacity and filled with blood. Thus the redness and swollen condition of the inflamed part, are satisfactorily accounted for. The cure came with the theory; the indication of cure is plain. To restore the lost power, the contractibility to the expanded vessels, is the object—the removal of the cause, the cure, and everything. Now comes the agency, the remedy, the wonderful means by which the object is to be accomplished. Iodine is the sovereign balm, and how was its wonderful curative power revealed?

By observation, of course. It was known to produce an exsanguious condition, a paleness for a short time, if applied to the skin. It therefore contracts the capillary vessels in the skin, drives out the blood, and hence the phenomena attending its operation when thus applied. Therefore, for these reasons it must cure, and can't fail. Wonderful deduction! startling truth! It must be tried.

It was tried. It was the wonder remedy—the great cure-all—the ready saddled hobby—the stock in trade, with all physicians, for a few years, until the grave rebelled, refusing to secrete or be made accessory to the concealment of the wholesale slaughter of human beings—offered up at the bloody shrine of empirical medicine.

It became too obvious for concealment, that death was often hastened by the use (abuse) of iodine. Most physicians abandoned its use, except in scrofulous and similar slow diseases, over which its deleterious influence was less apparent, but in the end as certain. It gradually went out of use, until at present, it is only used for certain kinds of swelling that seldom or never cause death, and are as sal-

dom cured, except by a few, who had a little more pride and faith than the rest. Such were not exactly willing to give it up so.—They were not willing to have their fancies awakened, and their ideas confused by the dazzling splendor of this beautifully simple theory and mode of practice. Another trifling reason why they would not back off, was that they knew of nothing else upon which they could rely for a cure; so they went to wading about among the filth upon the sea-coast, where iodine existed in abundance in a natural state, until they found the far-famed, all-healing oil of cod's liver which contains a slight trace of iodine. New vamped, this astonishing medicine comes forth saddled and bridled—decidedly the fastest hobby in the field. The dignified, corpulent and wise-looking doctors mount, enter the field, strike the course, and bear off the purse; and the poor patients have gained empty pockets, shattered constitutions, and—with solemnity be it said—too often death to boot.

In this way, thousands have been saved from a tormenting death by consumption, by the superinduction of new diseases, more rapidly and as surely fatal; which kill, before consumption, in its slow and tedious march, could get its boots on. But, luckily for the cause of humanity, such physicians are growing scarce, and soon none will be found willing to admit an acquaintance with the filthy, disgusting, noxious oil of rotten codfish, except a few drones who are too stupid to hunt for something new.

Let such go on, whilst the smart, active, enterprising and thinking portion are hunting something new, to fool themselves and the world with again. When the hobby is once accoutred the drones will jump on, and contest the field for the purse, and bear it off to their dreamy repose. Who can guess what the next theory will be, and what the remedy? Let us conjecture. Perhaps all diseases are purely spasmodic—spasm is the cause—spasm the disease, and spasm the effect—all is spasm. Well now, if this is true, how beautifully simple, cogent and clear. Now let us reason out the remedy. We must find an anti-spasmodic, of course, to fulfil the plain indication—to *alloy spasm*. Musk is an anti-spasmodic, and therefore the cure. But we are tired of this, so we must look again. The common rat is said to contain a little musk in some part of it; and if we can get rat's liver oil, it may answer every purpose; yes, it must, for don't you see, it contains musk, and musk is an anti-spasmodic, therefore it must and shall cure. Henceforth, the *putrid grease of rotten rats* must be the great remedy for everybody that has survived the roughest attacks from specimens of similar quackery. With all my cherished regard for gravity and sobriety, I find it difficult to suppress a rising desire to smile at least, at the picture presented to the mind by a few moments' study of that imposing mass of errors and blunders so gravely

looked upon by mankind as the *science of medicine—the art of curing disease*. But I must be serious, and take a little further look at the long established, well founded and rational system of medicine.

We may find evidence enough of the endless absurdities, guess-work and uncertainties in the prevailing school of medicine, without going beyond the bounds of our own devoted and drug-cursed cities of Pittsburgh and Alleghany. Each physician believes a part of all the theories he ever read—no two agree in belief—no two agree in the details of their practice in any given cases. Each one calls some of the rest fools and quacks, until criminalization and recrimination is the order of the day. Each one charges all the rest (except some favorites he would not wish exactly to expose) with killing their patients. And far be it from me to gainsay their honesty; the purity of their motives. I would be the last to say or do anything that could in any way lessen the confidence of the community in their sayings of each other; nor would I for the world be personal in my remarks. I have to do with general principles and their application, not with men as men. I hope I am understood, for I would not mislead any one. On the other hand, I am desirous that truth should have its legitimate weight; so all are at liberty to believe the statements of all the honorable members of an honorable profession.

In the "prevailing school," the "old established" school, each member claims his own experience as the only true standard. There being no general national law in therapeutics by which all may try the legitimacy of their experience, of course it cannot be expected that they will or can agree, except in accusing each other of being ignorant, blind fools, quacks, and all such pretty names, by which each fortifies himself in his proud eminence, in the confidence of the circle of blinded adherents among whom he moves, and becomes the end of all law and investigation of medical subjects. Where, in the wide and cloudy range of their inconsistencies, does the independent and free thinker find grounds of confidence in a system which has been long established in error, long experienced in egregious blunders, and antiquated in ridiculous folly.

[To be continued.] *h 181*

Our thanks are due to Dr. E. HUMPHREYS, of Utica, N. Y., for twenty new subscribers; also to Dr. R. G. BELT, of Paterson, N. J., for thirty; to Dr. E. WENT, of Honesdale, Pa., for twenty-six; to Dr. A. GILES, of Kenosha, Wisconsin, for eight; Mr. Dow, of Peterboro', N. Y., for eight; to Dr. A. DAVIS, of Natchez, Miss., for six; and to some thirty individuals for one each.

An interesting case successfully treated by Dr. R. G. BELT, of Paterson, N. J., will appear in the next number.

INTERESTING PARTICULARS.

Communicated by Dr. BEILBY.

The following is the case of the late Dr. Borthwick Gilchrist, which Mr. Silk Buckingham referred to in his letter to the *British Banner*, as that which first arrested his attention to the subject of Homœopathy. The case is detailed at length by Dr. Peschier, of Geneva, in the second volume of the *Bibliothèque Homœopathique*.

Dr. Borthwick Gilchrist, aged 73, a retired surgeon in the East India Company's service, and a philanthropic, zealous, and ardent propagator of useful knowledge, after having devoted himself for twenty-three years in Bengal to excessive official and literary labor, was obliged, some years ago, to return to Europe in consequence of ill health, his principal symptom being a general debility and giddiness, which prevented him from engaging in every kind of labor without exception. Complete repose restored his strength somewhat, but a renewal of literary labor plunged him back again into his former debilitated condition, of which the following are the symptoms as described by himself:

Painful confusion in the head. Complete depression of spirit. Repugnance to all exertion of body or mind, even to writing, and the performing of simple arithmetical calculations. A species of imbecility. After the least movement, or the shortest walk, inclination to stretch himself upon the ground oppressed with fatigue.

His disposition has become envious, morose, impatient, dissatisfied with everybody and everything. Desire to escape from himself. He dreads the prospect of continuing to live more than that of dying.

Sleep broken; horrible dreams. Monomania which precedes suicide.

Feverish heat; starting in the hands.

Appetite excessive; tongue foul; bad tastes in the mouth of different sorts. At night, sensation as if the teeth had touched vinegar. Abundant salivation, which renders drinks unpleasant.

Every article of diet agrees with the stomach, but to no avail for the restoration of strength. No pain in any of the organs of digestion. Nausea and occasional acid eructations. Habitual flatulence, especially in damp weather. Constipation.

Urine alternately scanty and copious; clear, deep-colored, depositing a whitish or red sediment. Occasional passage of gravel, the discharge of which irritates the bladder or urethra.

Heaviness in the hypogastrium. Contraction in the region of the diaphragm. Sensation of a weight on the shoulders. Pain across the small of the back. The back seems as if made of stiff boards.

Extremities often numb and cold. Sensation of immobility, which attacks the extremities, so that, while walking, they seem to be-

come petrified all at once, and progress is immediately arrested. The sole of the foot seems covered with velvet, and seems heavy as lead.

The whole body seems as if bound with cords, which he cannot burst by an effort of will. Dyspnoea on ascending a hill, or a stair.

The least changes of temperature painfully affect the nervous system.

This state, some secondary symptoms of which I omit, had existed for six years, and was always becoming worse. The patient had consulted in vain the most celebrated allopathic physicians in England and in Germany: none had been able even to relieve him.

Dr. G. had in childhood a whitlow, as also boils and gumboils. A dry whitish eruption has shown itself for some months upon the scalp. This last symptom confirmed me completely in the idea, that this immense train of evils arose from a psoric cause. I sent the patient four very small doses of *Spirit of Sulphur*, a dose to be taken once a week, and before the medicine was finished, I had the pleasure to learn, by letter from Dr. G., that an improvement in his health was progressing with great rapidity; that the power of thinking had returned to him; that he could work when and how he pleased; rise in the morning at eight o'clock, instead of remaining in bed till midday; take, every day, a walk of three leagues without fatigue, whereas, three weeks before, he could not walk for a quarter of an hour, sometimes could not even walk in his room. "I am entirely resuscitated," writes he to me; "I cannot express my present state otherwise than as a new birth. I am altogether another man. I can now do in a single day more than I have done altogether during six years."

HAHNEMANN.

From a work published in London, entitled "A glance at Hahnemann and Homœopathy," by ERNEST VON BRUNOW, we extract the following, viz:

"It was on a clear spring day of the year 1816, that I, a young, newly-enrolled student of law, sauntered with some of my companions along the cheerful promenade of Leipsic. Among the teachers of the university were to be found at that time many notables, and not a few originals. Many a professor and master stalked gravely along in the old-fashioned dress of the former century, with peruque and bag, silk stockings; and buckles on his shoes; while the pampered sons of the landed gentry, swaggered about in hussar jackets, and pantaloons ornamented with points, or in leathern breeches, with high dragon boots and clinking spurs.

"Tell me," said I to an older student than myself, who was walking with me, 'who is that old gentleman with so extraordinarily intelligent a countenance, who walks respect-

fully arm in arm with his somewhat corpulent spouse, and is followed by two pair of rosy girls?"

"That is the celebrated Dr. Hahnemann, with his wife and daughters," was the reply.

"What is there about this Hahnemann that makes him celebrated?"

"Why he is the discoverer of the homoeopathic system of medicine, which is turning old Medicine topsy-turvy," replied my acquaintance, who, like myself, was from Dresden, and had also enlisted himself under the colors of Themis.

"My curiosity was excited, and I wished to know something about him. My companion belonged to the enthusiastic admirers of Hahnemann, who attended his lectures, and gladly assisted in the proving of medicines. Everything he told me about the remarkable man excited my interest in the highest degree. From my childhood I had been delicate, and a victim to physis, so that my confidence in medicine was very frail. Besides other grievances, I suffered especially from my eyes, which I required at that time most particularly. Impelled by hope, I read the *Organon*, and was more and more taken with Homoeopathy at every line. It was the first medical book I had taken in hand, so that it did not strike me at that time; that doctrines which appeared so clear, supported by reasoning so consistent, might yet be too exclusive in their character, and have their dark side. I was a zealous proselyte, and, like all neophytes, admitted no salvation beyond the pale of my own church. I made the resolution of putting myself under Hahnemann's treatment.

"Hahnemann at that time was in his sixty-second year. Locks of silver-white clustered round his high and thoughtful brow, from under which his animated eye shone with piercing brilliancy. His whole countenance had a quiet, searching, grand expression; only rarely did a gleam of fine humor play over the deep earnestness, which told of the many sorrows and conflicts endured. His carriage was upright, his step firm, his motions as lively as those of a man of thirty. When he went out, his dress was of the simplest; a dark coat, with short small-clothes and stockings. But in his room at home, he preferred the old, household, gaily-colored dressing-gown, the yellow stockings, and black velvet cap. The long pipe was seldom out of his hand; and this smoking was the only infraction he allowed himself to commit upon his severe rules of regimen. His drink was water, milk, or white beer; his food of the most frugal sort. The whole of his domestic economy was as simple as his dress and food. Instead of a writing desk, he used nothing but a large plain deal table, upon which there constantly lay three or four enormous folios, in which he had written the history of the cases of his patients, and which he used diligently to turn up and write in while conversing with them. For the examination of his patients was made with all

the minuteness of which he has given us an example in the '*Organon*.'

"Hahnemann received me with great cordiality, and we became more intimate day by day, so that in a few months a close friendship was established between the sexagenarian physician and the student of law then in his twentieth year. Veneration and gratitude attached me to him with equally strong ties, and I shall never forget the good he did me. Even at that time germinated within me the resolution to do, at some time or other, something for the glory of my benefactor, and for the diffusion of his doctrines.

"A very peculiar mode of life prevailed in Hahnemann's house. The members of his family, the patients and students of the university, lived and moved only in one idea, and that was homoeopathy; and for this each strove in his own way. The four grown-up daughters assisted their father in the preparation of his medicines, and gladly took part in the provings; and still more this was done by obliging students whose names will be found carefully recorded, in connexion with their individual observation, in the '*Materia Medica Pura*.' That these experiments were not at all injurious to those engaged in them, I can testify from personal observation. The patients enthusiastically celebrated the effects of homoeopathy, and devoted themselves as apostles to spread the fame of the new doctrine among unbelievers. All who adhered to Hahnemann were, at that time, the butt of ridicule or the objects of hatred. But so much the more did the homoeopaths hold together; like members of a persecuted sect, and hung with more exalted reverence and love upon their honored head.

"After the day had been spent in labor, Hahnemann was in the habit of recruiting himself from eight to ten o'clock, by conversation with his circle of trusty friends. All his friends and scholars had then access to him. In the middle of the circle, the old Esculapius reclined in a comfortable arm-chair, wrapped in the household dress we have described, with a long Turkish pipe in his hand, and narrated, by turns, amusing and serious stories of his storm-tossed life.

"Next to the natural sciences, the condition of foreign nations was his favorite subject for conversation. He had an especial fondness for the Chinese, and for this reason, that among them the children were educated in the strictest obedience and respect for their parents. Indeed the family of Hahnemann presented a pattern of the old German system of training children. His children not only displayed obedience but the most hearty love towards their parents. Though living in the luxurious and elegant city of Leipsic, his daughters took no part in any public amusement; they were clad in the simplest fashion, and undertook most cheerfully the humblest household services."

November 8th, 1850.

Mr. Editor,—I have carefully read the New Homœopathic Pharmacopœia, published this year, and reasonably inferring that it is intended as a guide to pharmacæutists in their processes for the preparation of Homœopathic medicines, I will venture, with your permission, a few remarks, and ask a few questions. And first, I would observe that the rules for the preparation of triturations, therein laid down, ought not to be considered the only rules whereby a trituration must be made, and that other methods equally good may be adopted at the choice and convenience of the pharmacæutist. In regard to the time for which a trituration will continue good, I believe there is not sufficient evidence to authorize any one to pronounce such and such a preparation good for nothing, because it has entered on the second or third year of its existence. In respect to the quantity to be prepared at once, the present prices, which physicians are willing to give for triturations, is sufficient indication that these are prepared in pretty large quantities at a time. No pharmacæutist could live at his business were he to triturate but 500 grains at a time, and spend an hour about, and then sell it for 25 or 37½ cents, vial included, prices which, his experience tells him, are considered too high by some physicians. Neither would he be able to meet the demand, particularly if he has orders for a large quantity of all the different triturations, as frequently happens in the writer's business. But triturations can be prepared in quantities of half a pound at a time, with perfect accuracy.

The Pharmacopœia states that certain forms of preparing Homœopathic medicines are unavailable in practice. As an instance I mention the trituration of Iodine. A physician of extensive practice told me that he was astonished that any man should speak so positively on the subject, when he himself had given it in cases where the most unmistakable and desired effect was produced. I have executed orders for the different triturations of Iodine, and also for those of Nitrate of Silver, and for the following medicines which the Pharmacopœia directs to be prepared in a different form. *Jatropha*, *Petroleum*, *Sapo*, *Carbonate* and *Muriate* of *Ammonia*, *Calcareo caustica*, *Kali carb.*, *Baryta muriatica*, *Aurum muriaticum*, *Mercurius corrosivus*, *Mercurius protiodatus*, *Ferrum muriaticum*, *Cuprum aceticum*, *Acidum tartaricum* and *Cimex*. Indeed, I may say that the above are ordered in no other form but that of trituration. *Lycopodium* is called for under the form of tincture as well as in trituration. Of triturations, *Mercurius solubilis*, and *Mercurius corrosivus* are used in the greatest quantity, and this, too, notwithstanding that corrosive Mercury is stated to be changed by combination with sugar of milk.

I will close my communication by submitting a few questions.

What good reason is there for making a

distinction between tinctures and essences? What is gained, in the preparation of tinctures, by expressing the juice and adding alcohol afterward, that is not more easily and certainly gained by macerating in alcohol the fresh plant reduced to a pulp in a mortar, and expressing afterward. One rule in making all tinctures, varying only the strength of the alcohol or the time of maceration or digestion, seems to be better than three.—Why cannot triturations be kept as well in large wide-mouthed bottles with glass stoppers, as in small vials with narrow mouths? What is the use of stating the colors of tinctures in a pharmacopœia, when it is well known that these colors change with age, and this, too, whether exposed to the light or not; and when it is known, too, that tinctures prepared from the fresh plant become in some cases darker and in others lighter by age? Would not a materia medica constructed on the plan of the United States Dispensatory, with rules for the preparation of medicines in the latter part of the work, be much more available for use than any Homœopathic Pharmacopœia and Posology now in existence? Does not the scientific advancement of the age require that Homœopathy should cast aside its old nomenclature, and adopt that which expresses the composition of its chemical basis at least, instead of such antiquated terms as *Arsenicum citrinum*, *Mercurius dulcis*, *Mercurius virus*, *Natrum*, &c. How much genuine Lachesis may there be in the United States, since the large quantities of triturations prepared and sold would seem to indicate a bountiful source somewhere.

Respectfully,

PHARMACEUTIST.

The writer of the above is unknown to us. We have not examined the work referred to. In fact, it has not reached this office.—Ed.

NEW YORK MEDICAL COLLEGE.

This is the title of a new medical college recently opened for pupils in New York city, with a sounding of trumpets which we are really sorry to see in an institution professing to belong to what is called the regular order of our profession.

It seems that the college was opened, the faculty inaugurated, an oration delivered by Prof. Cox, to a large assemblage of ladies and gentlemen, preceded with music by a band, and prayer by a clergyman. Prof. Cox seems to have been the star actor of this grand theatrical exhibition. He eulogised his colleagues, announced what they proposed to accomplish for medical education, and was "somewhat hyperbolic in his glorification" of them and of the building; Croton water, ventilation, and gas lights seemed to have received their full share. Public notice was then and there given, that the "opening clinic of the college would be signalized by a number of capital operations; among which

he named lithotomy, the operation for cata-ract, and that for compound-complicated double hare-lip." Whether any ovarian tumors, or carcinomatous uteruses were to be removed is not stated, but we are left to infer that several other specimens of afflicted humanity were to be passive actors in the grand tragedy to be got up for the exhibition about to take place. Prof. Cox being the surgeon of this new enterprise, of course was to be the star again at the brilliant performances, which were to signalize the "opening clinic." Now we call this quackery, and nothing short of it, in its most exceptionable phase; quackery in high places, among those who aspire to be leaders, and to whom we have been accustomed to look for good examples of etiquette and propriety. True merit need never resort to such displays, becoming a theatrical show, or the performances of the mountebank. Medical circulars have latterly partaken too much of this same spirit, which ought to be rebuked in a spirit of friendship but with plainness.—*Western Lancet*.

The above is a just criticism, as almost every physician of this city will admit. We had written a similar article but threw it aside, believing that, as we belonged to another school, it would have no influence; therefore we avail ourselves of the opinion of the *Lancet*, which from the standing of its editors in the allopathic school, we trust it will be a useful lesson to the Professors of our Medical colleges.

This New York college was not wanted, any more than a toad wants a side pocket. The time was in this city, when the title of Professor carried influence with it; but alas! that period, we fear, has passed, for of late years that title has been tacked on to those who by nature, education and professional skill, are unfitted for it.

NEW PROPOSITION.

As we desire to extend the circulation of this Journal as far as possible, we have concluded to make the following proposition to physicians and the friends of Homœopathy, which we hope will be responded to without delay, viz.:—We will send eight copies to one address for five dollars (\$5); twenty copies for ten dollars (\$10); fifty copies for twenty dollars (\$20), cash in advance.

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